



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

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SERVICE

To live to benefit mankind is the first step; to practice the six glorious virtues the second.

—*The Voice of the Silence.*

In connection with the article, "The Symbology of the Crucifixion," in THE BULLETIN of last week, several questions have been asked by thoughtful and spiritually-aspiring people. The purport of these questions is to this effect: "Why, in the scheme of divine economy, should that last trial—the symbolic Crucifixion—be given to the Disciple who had proved his strength through previous trials? Is that, too, but in the nature of a test of strength and faith and courage?"

The symbolic Crucifixion does indeed represent the supreme test of faith, of strength, of courage, of endurance, through which when successfully passed, the Initiate gains illumination—the conscious sense of at-onement with the Divine. But a purpose even more lofty than the exalted one of gaining for the Initiate, himself, conscious union with Divinity is served by the test—the temporary agony—of the Crucifixion.

Were the illumination—unspeakable in its glory as this is—of but one soul alone the result of the Crucifixion, well, perhaps, might it be asked if the price demanded were not a heavy one for that soul to pay. But that which is the solace—in the hour of his supreme agony well-nigh the only one that is left him—the stimulus, of the candidate for final Initiation is the knowledge that if he endures, if he conquers the weakness which would bid him yield and seek an easier path-way, the victory will not be his alone, but will be a victory won for humanity. In the time of his temptation and torture of soul, of mind and of emotion—symbolized by the

physical suffering on the cross—he knows that as he rises superior to these, all humanity will rise with him and be the stronger for his conquering. He knows that by his triumph over the symbolic “cross,” the whole race will have its evolution shortened, and the pilgrimage of every soul be less lengthy than otherwise it would have been.

This is the deathless motive; it spurs the Initiate on to the Supreme Goal, which makes possible for him the overcoming of obstacles in the path of his spiritual progress, which, had his own “liberation” or “salvation” been but the end in view, might have proved insurmountable. None are admitted to this final test, none are accounted worthy to undergo—or be given an opportunity to undergo—the trials which it involves except those who have attained a realization of the oneness of humanity, of the responsibility of man to man.

Not without deep esoteric meaning do the Easter bells ring chimes of joy and thanksgiving. Each one of these Elder Sons of God who has “risen from the grave,” who has “triumphed over death”—to quote the symbolic phraseology in which the church clothes some of the most profound occult truths—becomes a center into which are poured all the forces—the negative forces—which work against evolution, in order that through him, by the alchemy of his spiritual understanding and power, they may be changed into forces which help and quicken the progress of man.

Well has it been said that “the Christs of the world are those centers of peace into which are poured all the warring forces, and where they are smoothed into harmonious concord. All the forces that rend humanity, that throw it into struggle, one part against the other, find, when they are rising to a point which would make them disrupt the very possibility of human growth, their check in the Christs of the world, who transform these forces into such as work for peace and helping.”

In the consideration of this great question, the earnest aspirant, at this point, naturally asks:

“Is there any point of personal application to himself in the lesson of the Crucifixion and Resurrection?”

To this, a reply decidedly in the affirmative may be made. Into the life of each one who is earnestly pressing forward to the goal of Initiation—that gateway which leads to ultimate spiritual perfection—there come minor tests, trials which at the time that they are presented seem almost as acute to the soul which experiences them as do the greater trials which come at a later stage. Thus, in the cosmic scheme, does Nature ever repeat, or reflect, in the smaller that which, with more wide-reaching effect, takes place in the greater. In the measure that we understandingly meet and spiritually overcome the tests and trials of every-day life—along the lines of positive transmutation, rather than of mere negative resignation—are we making ready the time when we

shall be entrusted with heavier responsibilities; be called upon to bear more crucial tests, by the successful undergoing of which the dross of our personal nature will be burned away, until only the pure gold of spirit remains, the spirit which being one with God, the source of our being, will enable us, in turn, to be numbered among the uplifters and saviours of our kind.

The fundamental lesson, never to be forgotten by the aspirant, is that the object of Initiation above all things else is to better fit him for Service, for the helping and uplifting of mankind. Only as, unwaveringly, he holds this ideal before his inner vision, will he find the necessary strength for ordeals which he has to undergo, will he develop that discrimination which will enable him, at every point, to distinguish between right and wrong, strength and weakness, duty and inclination. Above even the practising of the "six glorious virtues" did that Master of Wisdom, the Lord Buddha, place the "living to benefit mankind."

One great work of the Christ—the perfected man—in his ministry is that the lowest and most limited, the most ignorant and the most degraded, feel in approaching him no wall of separation, for the sympathy which he has acquired, the love which radiates from him, are love and sympathy which understand all, consequently forgive all, knowing that those bound by present limitations will, in time, attain unto the fulness of his own stature. This serving life of the Christ is not a temporary phase in His evolution, but is one which the Divine Man carries on with ever greater power as coming into closer and closer touch with the souls of men—the natural result of the breaking down of the barriers of His own separative personality—He feels their needs more as His very own.

Part of the training—an important part—of each one who is treading, or attempting to tread, "that ancient, narrow path," which will lead him in time to become a Master is, in his own circle of work and daily routine, to serve as one of those centers of force, into which may pour, as it were, the discordant vibrations which injure, which irritate, which produce friction, and out of which may radiate this energy transmuted into force which is soothing, harmonious, constructive. Each one may, if he will, become in his own circle, such a center of spiritual force, such an instrument of the "Law which moves to righteousness."

Not at one bound, not by one effort, however mighty, does man become perfected. Through apprenticeship served in the home, in the office, in the shop, in the prosaic walks of daily life, wherever these may lead us, do we learn those lessons of loving service, of the subordination of the personal self, of the recognition of the essential unity of all that lives, which alone is spirituality. This alone will lead us to the Gateway of Initiation, through which two thousand years ago passed the Christian Master, whose "triumph over death" the Western world this week is celebrating.

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Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost center in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in.
This perfect, clear perception—which is truth—
A baffling and perverting carnal mesh
Blinds it, and makes all error; and to KNOW
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without. Watch narrowly
The demonstrations of a truth, its birth,
And you trace back the affluence to its spring
And source within us; where broods radiance vast,
To be elicited ray by ray.

—Robert Browning.

HAPPY EASTER

THE BULLETIN wishes to all its subscribers and readers a very happy Easter. May spiritual joy and understanding be theirs in greater measure than ever before; and may the symbolic resurrection of the Christos within the heart of each—from the grave of materiality and inertia—be a vital spiritual reality to all at this Easter season.

BOOKS BY THE PRESIDENT OF THE O. E. S.

To all students of the occult, also to those whose interest in this direction is awakening and who wish to approach the subject from a well-balanced, non-sensational point of view, we recommend the books recently published by the President of the Oriental Esoteric Society. These are WHAT ESOTERISM IS, paper 35 cents, cloth 50 cents; FIRST PRINCIPLES OF ESOTERISM, cloth \$1.00, limp yellow leather, \$1.50; THE WAY, daintily bound in paper, 10 cents.

The Symbol of the Society, in white, blue and gold, has been most artistically fashioned into an emblem suitable for wearing by either men or women. This may be had in both pin and pendant form. For price list address: Secretary, O. E. S.

CONDITIONS OF ACTIVE MEMBERSHIP

1. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership.

2. Corresponding Members who desire more advanced instruction and who are in good standing are eligible for Active Membership.

3. Active Members are required to pass an initiatory examination in person, or if at a distance, in writing.

4. Application for admission should be made on a blank provided for the purpose by the Secretary. It must be addressed to the President, stating, in full, name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

5. Every Active Member of the Society must be willing to obey strictly the General Regulations governing it.

6. Active Members are required, unless unavoidably prevented by distance or otherwise, to be present at the meetings held by the Society for study.

7. Every Active Member must make an offering to the Society upon his Initiation, the amount of which is voluntary. The regular dues are: Active Members, \$1.00 a month, due on the first day of each month. Members not residing within reach of a Branch, \$1.00 a month, due from October 1st to June 1st, inclusive. (\$9.00.)

Where it is impossible for the person aspiring to active membership to come to Washington for Initiation, it can be arranged to have Initiation given in any part of the world.

TO THOSE VISITING WASHINGTON

During the Easter holidays many of our Members and correspondents from other cities will be visiting Washington. So that they may not be disappointed in their hope of meeting some of the Officers of the Society, we would suggest that they write to the Secretary of their intention beforehand. Thursday is a good day to be sure of finding the President at home in the afternoon from three to five, or at any other time by appointment.

CONFESSING THE SINS OF OTHERS

Those who have read the editorials in the last two issues of the *O. E. Library Critic*, entitled respectively, "Confessing the Sins of Others" and "A Foolish Consistency," know that *The Critic* contains something more than mere book lists and reviews. Both editorials and reviews are liberally spiced with humor, and are marked by the common-sense and breadth of outlook of the editor. Subscription to *Critic* alone 25 cents a year. With *THE BULLETIN*, to new subscribers, \$1.00 a year.

At this Easter season no more appropriate subject for noontide meditation could be chosen than that for the week beginning Easter Sunday, April 7, which is "Knowing and Knowing About."

All men and women in whom spiritual aspiration has begun to stir long to know, not merely to believe—to know about. Some make the mistake of attempting to unduly stimulate or force psychic development, believing that this will give to them that spiritual understanding which they are seeking. Nothing could be further from the truth, as these mistaken people invariably find—often at the cost of seriously disturbed health or shattered nervous systems, which require many months of common-sense living, along positive lines, to restore to normal equilibrium.

True knowledge of spiritual verities is gained only through realization of Divine unity—unity with the source of all knowledge, the "God in whom we live and move and have our being," and with those other sharers in the Divine life, our brother men, whatever the stage of their present evolution.

The true knowledge, the inner realization—a very different thing from mere intellectual acceptance—is something which each must find for himself. The teacher may point out the path, by the treading of which the knowledge may be gained, but the steps must be taken by the seeker himself; and at those places where the path seems difficult, the darkness about him great and confusing, he must remember that the path is lighted by but one fire, "the light of daring burning within the heart."

KNOWING AND KNOWING ABOUT

1. We need to know, for to know is life; whereas only to know about is death.
2. So long as we discuss and argue, describe and limit with our little intellect all things, so long do we find ourselves going round and round in a circle from which we cannot escape.
3. He who knows a truth, lives it; for that is how he came to know it—it is the only way of knowing.
4. Let no one lead you astray into bypaths of intellectual sophism. Progress is by knowing and by living, by being and by serving.
5. He who has mastered all the Scriptures, philosophies and sciences, may be regarded by some as an intellectual giant; yet he cannot be equal to that unlettered man who, having realized the Truth, lives on this earth as an embodiment of Divinity.
6. The doctrine of the eye is for the crowd; the doctrine of the heart for the elect. The first repeat in pride: "Behold I know;" the last, they who in humbleness have garnered, low confess: "Thus have I heard."
7. If any man will do His will he shall know of the doctrine.

With the on-coming of the spring weather and the consequent physical change which takes place in the system of each, many questions come to the editor of the Health Department in regard to the various systems of dietetics and other methods of readjusting physical conditions recommended by various "schools."

Of these questions, one of the most frequent is in regard to the "milk diet," recommended by many dietetic specialists and condemned by others. From experience, and also from observation in the cases of others, the editor of this Department is able to say that, *when judiciously practiced*, the milk diet has proved to be of marked benefit in many cases.

The rationale of the milk diet is simply that it affords the maximum amount of nutriment at the cost of the minimum tax upon the digestive organs. The more intelligent practitioners of all schools of medicine, at the present time—"orthodox," metaphysical and naturopathic—recognize that Nature, herself, performs the "cure;" that is, the restoration to normal functioning of whatever organs may be diseased. The most that man can do is to remove, as far as possible, whatever obstruction may be interfering with the normal and harmonious functioning of all the organs, as a co-operative whole.

A large proportion of man's ailments are due to auto-intoxication—self-poisoning, through the mal-assimilation of food, and the retention in the system of refuse matter.

The milk diet assists Nature in restoring harmony for two reasons. In the first place, because there is very much less solid waste matter with which to clog the colon—always in an irritable state, and usually over-loaded, in the case of those suffering from auto-intoxication, or uric acid poisoning—and in the second place, the amount of liquid necessarily consumed in an exclusively milk diet tends to beneficially "flush" the system.

In order, however, that the milk diet may be helpful, and not injurious, care must be observed that only a small quantity of milk is taken at a time—not more than a glassful, and this *very slowly sipped*. A good plan to follow is to take three glasses in the morning, with an interval of half an hour between each; wait two or three hours, then repeat the three glasses of milk at half-hour intervals; again wait several hours and take the three glasses as before, in the evening. Later on a larger quantity of milk than the two quarts a day, thus consumed, may be taken.

Besides the large proportionate quantity of liquid, milk contains proteid, fat and a small amount of mineral matter, making it almost a perfect food, not quite, however, as it lacks the organic salts to be found in fresh fruit and vegetables. In order to supply this, it is well to take a little fruit in the longer intervals between milk drinking. Of all fruits, fresh, unsweetened pineapple is best, as this contains a large proportion of hydrochloric acid, and acts as a natural aid to digestion.

THE DISCIPLE

Calm and constant stands the silent mountain;
Spring is gone, and summer joys are fled,
Autumn leaves are hung from every treetop,
Dyed in sunny gold and vital red.
Soon bleak winter in his snowy garment
Shall enshroud the cold and barren ground,
Hang his jewels pendant from the branches
Where erstwhile the birds and bees were found.

Calm and constant stands the mountain, waiting
Till the spring returns to melt its snows,
Teach its brooks the overtones of nature,
Plant the violet where beauty grows.
Savage beasts and timid, haunt its shadows,
Birth and death and life and long decay,
Mines of gold beneath, aloft fair visions
Of a better, purer, brighter day.

Calm and constant stands the true disciple;
Winds may blow from winter's chilling blast,
Suns may warm his being into beauty,
Death and life caress him first and last;
But unmoved he stands the friend of all things,
Aids the weak and plants the tender seed,
Offers refuge to both saint and serpent,
Gives himself to meet a brother's need.

Calm and constant, gentle, true, forgiving,
Spending self as freely as the sun
Spends his life upon the mountain summit,
Standing steadfast till the day is done.
So unmoved by aught save deep compassion,
Bearing blessings in his heart and hands,
Looking to the God who reigns above him,
Calm the true disciple ever stands.

—Ariel.